

Anno. 1589.

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✱ A Sermon preached before the
Queenes Maiestie, by Ma.
Edward Dering.

1569.

Lord open thou my lippes, and my mouth
shall shewe forth thy prayse.

PSALM. 78. 70.

*He chose Dauid his seruant also, & tooke him
from the sheepfolds, euen from behind the Ewes
great With young tooke hee him: to feede his
people in Iacob, and his inheritaunce in Isrdell.
So he fedde them according to the simplicitie of
his hart, and guided them by the discretion of
his handes.*



HE Prophet declareth in
this Psalm, how God of his
iustice, for the great sinne of
Ephraime, tooke from that
Tribe, both the Tabernacle
and the Scepter, and gaue them to the
Tribe of Iuda, whom then according to his
mercie hee had purposed to blesse with all
perfect happines. In which we learne not
to abuse Gods mercies, least they be taken
away from vs, as from the Tribe of E-
phraim, they were. And then what helpeth
it vs that in times past we haue been hap-
pie: And least this should happen also vnto
A. 2. the

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the Tribe of Juda, to fall from Gods mercies, into his displeasure : the Prophet in this place stirreth them vp to thankfulness, that they might bee found woorthie to haue continued toward them, so great blessings. And this he dooth by example of Dauid, in shewing bothe howe mercifully God dealt with him, and how obediently Dauid walked before the Lord.

Three reasons.

And herein he vseth as it were three reasons to moue them withall. The first is, of Gods great mercies, whence hee had called Dauid. The seconde is of Gods intent and purpose whereunto he called him. The thirde of Dauids owne person, howe faithfullie, and howe truelie he did execute that whereunto hee was called. The first argument or reason hee comprehendeth in these wordes, He chose Dauid his seruant, and tooke him from the sheepfolde. The second in these wordes. Hee chose him to feede his people in Iacob, and his inheritance in Israell. The third in these wordes. So he fed them according to the simplicity of hys heart, and guyded them wyth the discretion of his hands. These arguments will I speake of as God shall giue me vtterance. And if they shall be nowe more effectuell

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effectuall to moue vs , then they were then to moue the people of Israell, then be we profitable and happie hearers. If not, it is good right and reason, that as we haue bene in the fellowshippe of the same sinne and iniquitie, so wee shoulde be partakers of the same reward and punishment : that if God shall so deale with vs, that we lose againe both the Tabernacle and the Scepter, as they haue doone befoze vs, we can say no other , but the Lorde is righteous, and behold, we haue eaten the fruite of our owne labours. Let vs therefore consider of these arguments, and stirre vppe as we may the gift of **G D** that is in vs, that at length, we may learn by them moze ho- ly obedience.

The first argument is the good conside- ration of Gods mercies, whence hee called Dauid. Which argument alone is so effec- tuall and strong to stirre vs vp to the obe- dience of our calling, that it is able enough to rayse vs againe, though we were neuer so deepe sunken in rebellion : A sure pꝛoofe of the efficacie of it, may be vnto vs the oft and continuall vse of it in the sacred scrip- tures. For seeing y^e Gods spirit in his holie woꝛde dooth so oft apply it, both as a helpe

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to

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to confirme the godly, and as a present remedy to turne againe y^e most obdurate and wilfull sinner from his obstinate purpose: surely, except all y^e dewes of Gods mercies be meruailously dzyed vpp^e in our barren hartes, the same argument if wee can well thinke of it, will be effectuall in vs to woork our regeneration in the newwenesse of life. When God woulde haue Abraham to forget his Countrey and his fathers house, to goe that long and wearie iourney into the Land of promise, where hee and his posteritie should dwell after him, hee confirmed him with this saying: I am the Lorde thy God, which brought thee out of *Ur* of the *Caldeans*. By this remembraunce of hys former benefites, he perswaded Abraham to aduenture all that he presently enioyed, vpon hope of a better promise, which yet he had not seene, but which should be fulfilled.

When God would moue the children of Abraham, that is, the children of *Israell* to turne againe from their great iniquities, that they had so long practised in the hardnesse of they^r hart, he vseth but this argument, to tell them of all the miseries that they were bozne in, their Countrey to bee a cursed Countrey, they^r fathers Idolaters, them.

Gen. 15, 7

Iosu. 24. 2.

Gen. 11, 13

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themselves given ouer to all voluptuous-
nes & pleasure, not regarding God, nor see-
king his Religion. In which woeful estate
when the Lord did beholde them, he pittied
their miserie, and saide even then vnto
them, You shall liue. By which promise
their former woe vanished away, and in-
stead of nakednes, they were clothed wyth
broydred worke, they were couered wyth
fine silke, decked with many ornaments, &
had a crowne of beautie vpon their heades.
Now therefore that they should not walke
in their owne waies, or commit Idolatry
as other Gentiles did, nor treade such be-
nefites vnder their fete: this argument as
a strong medicine the Prophet repeated
often and with many words.

Thus God dealt oft with the Kinges of
Israell and Iuda, when they began to fall
away, and walke as other Nations wal-
ked that were rounde about them. He cal-
led them backe, by putting them oft in
mind, how his mercy had bene with them
and from what lowe estate hee had raysed
them vpp. Thus the Prophet of God delt
often with the people. Iosua when hee had
brought them into the lande of Canaan, so
the ende they might feare God, and make
their

Exo, 3, 10

Exo, 12, 37

Iosu, 23, 16

Esa, 43, 34,
Ezech, 16

2, Sam, 12,
7, 8, 9.

2, Sam, 12
17, 18, 19.
1, Reg. 14,
7, 8, 9.
1, Reg, 16,
2, 3, 4

Iosu, 24, 2,

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1, Sa. 10. 18

Acts. 7. 8.

Iohn, 15, 16.

their dwelling sure, hee made vnto them a long repetition of Gods benefites, that by remembrance of them, they all spirits might be stirred by the more obediently to followe G D D. Samuell, when he was a fraide of Gods heauie displeasure towards the people of Israell, because they had asked a king for them: to the end they might turne away Gods anger from them by theyr speedie repentaunce, he tolde them what God had done befoze for them, as a readie way to make them beware afterwarde, holwe they did willingly offende so louing a Father. Steuen, when he woulde haue perswaded those, whose iniquitie was now growne to a full measure, that they had crucified Christ, as though in this alone were the greatest hope of amendment, hee shew no other way to conuert them but this, to shew in long exhortation what God hath done for them, and for their Fathers. And this, as in the beginning it was giuen by the holy Ghost to man, as a soueraigne medicine to keepe him farre from vnthankfulnesse: so it hath been continued by the same Spirite from time to time, to stirre vs up not to forget the Lord. Our saviour Christ to make his Disciples sure,

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sure, and that they shoulde neuer thinke
for aduersitie, he told them often this, that
they had not chosen him, but hee had cho-
sen them. Saint Paule, when he woulde
moue the *Corinthians* for to auoide the false
Apostles, and to follow Christ, hee perswa-
ded them thus, that in times past they were
Gentiles, and were willingly ledde awaie
to dum Idols. And againe, to the *Ephesians*:
You were in times past deade in trespases
and sinnes, you walked after the Prince that
ruleth in the ayre, after the spirit that nowe
woorketh in the children of disobedience:
but GOD who is rich in mercies, through
the great loue wherewith he loued vs, euen
when we were deade, hath quickened vs in
his sonne Christ.

1. Cor. 12, 3

Ephe, 2, 1.

This argument, deere ly beloued, seeing
it is so strong, let vs applie it vnto our
selues, for our disease cleaueth faste vnto
our bones with long continuance, and we
haue neede of sharpe medicine to heale it
againe. Let vs therefore vse it (I beseeche
you) and if Gods spirite haue not forsaken
vs, that we be incurable, no doubt we shal
recouer and grow to amendment. Let vs
see our owne estate, & what God hath done
for vs, what cloudie dayes haue gone
ouer

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Eph, 2. 11. 12

Rom, 8, 15

Col. 2, 15

ouer our heads, and in how faire Sunshine
we be set again, and no doubt where sinne
hereafter shall allure vs as befoze, it will
make vs afraide of his deceitfull baite, and
we wil neuer be brought to y^e beauty of the
golden cup, to drinke of the spirituall whoz-
doms that are within. We were in times
past Gentiles, and vncircumcized people:
nowe Christ hath pulled downe the wall
of desperation, and made vs all one, euen
his Childzen of adoption. We were al-
yans from the common wealth of Israel,
now we are receiued as Cittizens, in the
company of his faithfull. We were straun-
gers from the Couenaunt and promise,
nowe Christ hath deliuered a new Testa-
ment, in which we also are wzitten heyres
of mercie. Wee liued sometime in igno-
raunce, and had no hope, nowe we haue re-
ceyued knowledge and are comforted. We
were without G D D in the worlde, and
couelde no where lay downe the terrozs of
our sinnes, but nowe we haue receiued the
spirit of adoption, by which we crie, Abba
Father. And what shoulde I say more?
we were subiect vnto sinne, hell, death and
condemnation, nowe Christ hath spoyled
the principallities and powers, deliuered
vs

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vs out of that power of darknesse, trans- Col, 1, 13,
lated vs into a kingdome of immortallitie
and grace. Except we haue set our harts Ezech, 3, 9
as an Adamant stone, or as the Prophet
saith, made our harts & faces like the flint
it is impossible but that this cogitation
should moue vs. Or if it doe not so, surely,
surelie, though the Lord had not spo-
ken it thus often vnto vs, or if the Scrip-
ture were not written for our instruction,
yet the lawe of Nature could condemne vs
for most vnthankfull men. Day and night
we should beare a witnes in our owne con-
science, how fearful iudgment God hath re-
serued for so great iniquitie. Who amongst
vs could beare it? To bee rewarded wyth
vnthankfulnesse, where we haue well de-
serued? To be contemned of those, whom
we raysed vpp to honour? To bee spoyled
of those, whom before wee had clothed? To
be betrayed of those, whom we haue especi-
ally trusted? And howe then are wee blind-
ed and vnderstand nothing? How shal the
Lord beare it at our handes, if we be vn-
thankfull vnto him, if we contemne him,
robbe him of his honour, who alone hath
made vs glorious, when we were couered
with our owne shame and confusion? The
Lord

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Lorde graunt vs his holy spirit, that we de-
ceiue not our selues.

There is nothing more effectuell to
mooue a sonne to obedience, then to knowe
he hath a louing Father. Nothing maketh
so trustie the bondseruant, as to remember
he hath a gentle Maister. Nothing maketh
the subiect more faithfull vnto his Prince,
then to seele by good experience his Prin-
ces clemencie. Nothing ioyneth man fa-
ster in the bonde of friendship, then to con-
sider well what his frende hath done for
him. And let nothing binde our obedience
more carefully to the word and wil of God,
then that he hath so long continued merci-
full vnto vs. And sure as the Lorde dooth
liue, this is his holy truth, hee that cannot
be moued with this, he hath not Gods holy
spirite. Woe o2 rich, bonde o2 free, hye o2
lowe, Noble, and of lowe degree, Prince o2
Subiect, all is one. The remembraunce of
Gods mercie must make vs all thankfull,
were we neuer so mightie. This cogitati-
on must banish farre from vs the pride of a
kingdome, to thinke howe God hath raised
vs from the sheepfoldes. Whosoever can
say thus: I haue bene bond, but I am free:
I haue bene in danger, I am in safetie: I
haue

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haue bene fearefull and trembling, I am carelesse : I haue bene full of sorrow, now my soule is at rest : I haue bene in myserye, I am in dignitie : I haue bene a prisoner, I am a Princesse. Beloeue mee, beloeue mee, if the great and goodly Cities, which he builded not : if the houses full of all maner of Golde, which hee filled not : if the Vineyardes and Olive Trees which he planted not, did not make him to forget the Lorde, which brought him out of the lande of Egypt, out of the house of bondage : if prosperitie haue not made him drunken, so that he hath banished farre from him all sence and vnderstanding, the remembraunce of this thing will make him thankfull vnto hym that hath bene thy worker.

Yea, even you that are nowe a Princesse of Malesie, if you haue felt any such alteration, take heede, flee farre away from all vntthankfulness. If you haue seene the day in which you haue said, O Lord, I haue no frende but thee alone, now that prosperitie hath brought vnto you a great manie of fayre countenaunces, forget not that God who was your onely friend in trouble. If in times past you haue prayed, that you might not builde vpon the sande, to haue
your

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Mat, 7. 26.

Psal, 105, 15

Psal. 44 20

Acre, 31, 18

your house shaken with euerie blasse of winde : nowe that you haue choise of your owne grounde, take heede I beseeche you where you laye your foundation. Nowe as the Sterne and Helme is in your owne hande, guide your shippe, so that the waves doe not ouerrun it. If you haue prayed in times past vnto God, to molifie your enemies harts, and to bring their cruel practises to nothing, now y you your selfe are in safetie, be not cruell vnto Gods annointed, and doe his Prophets no harme. I need not seeke far for offences, whereat Gods people are greeued, euen round about this Chappell, I see a great many, and God in his good time shall roote them out. If you haue said sometime of your selfe : *Tanquam ovis*, as a Sheepe appointed to bee slaine, take heede you heare not nowe of the Prophet: *Tanquam indomitq iuuenca*, as an untamed and unrulie Heiffer. I wil not with manie wordes admonish your Maiestie, that are wise inough : onely I wil say this, returne into your own hart, and search your raihes. And heere I sette before you the tribinall seat of Christ : If you know these things to be true, discharge the faith you owe, græue not your quiet conscience, least it begin to accuse

before the **Queenes Maiestie.**

accuse you, and the burthen of it to be greater then you shall be able to beare. If God haue defended you mightily, as euer he did Dauid the Prophet, discharge your faith with the Prophet Dauid, and cry in spirit: *Quid retribuam Domino pro omnibus quae re-* Psal, 116, 12
tribuit mihi? What shall I giue vnto the Lord for al those benefits that he bestowed vpon me?

And thus much as God hath giue me vtterance, I haue noted vnto you out of the first part of this Scripture, howe that God did chuse Dauid from the sheepesfold. The Lorde giue you grace to confesse hys goodnesse, and to helpe your selfe more thankfull for all his benefites. One other thing we may note heere, that all that wee haue of **G D D**, it is of his free mercie, it is not of our deseruing, euen as he gaue bothe the Tabernacle and the Scepter vnto the Tribe of Iuda, because he loued it. So God gaue vnto his people a Lande that flowed with milke and hony, but he gaue it not for theyr righteousnesse, for they were a forward people, but because hee loued them. So God dealt fauourably with Sion, that is, with the children of Israel, not because of their obedience, for they were a rebellious

Iosu, 5, 6

Deut, 1, 8,

Gen, 49.6

1, Cor, 1, 27.
28, 29.

This doth
he to beat
down mans
pryde.

lions Nation: but because hee remembered
his oath which he swore unto their forefa-
thers. So God fulfilled the prophetic of
Jacob, and blessed Iuda, but he fulfilled it in
Dauid when he stoke from the shepolds.
So Christ made his kingdome everlasting
in the house of Iacob, but hee layde first the
foundation of it. And now he hath builded
it vp, neither by the wisdome of the wise,
nor by the vnderstanding of y prudent, but
to testifie vnto vs his free grace and mercy.
Hee hath cholen the foolish things of this
world, to confound the wise, and the weak
things of this world, to confound the mightie:
and vile things of the world which are
despised, to bring to nought the things that
are esteemed & had in reputation, for this
cause alone (as the Scripture witnesseth)
that no flesh should reioyce in his presence.
But what neede we so far to seeke for ex-
amples: Let vs behold our selues how plen-
tifully at this day are Gods mercies & be-
nefites poured out vpon vs, both vpon our
Queene, and vpon her people. Howe mighti-
ly both he defend vs in so many dangers
Howe sit we in safety, when all the world
is on an vppore: And this (thinke you) of
our deseruing, or rather of Gods mercies

Now

before the Queenes Majestie.

~~Shall~~ surely, surely, we were verie glad, if
we would not al confesse, with the Prophet
Jeremie, that it is Gods mereie that we be
not consumed. So much disobedience both
in Prince and subiect, so little care of dutie,
so deepe forgetfulnesse of God, what doth it
els deserve, but heauie iudgment: What
can it testifie els, but that al these blessings
are of mercy: Well, well, the wisest waie
is to take heede in time. Let not our sinnes
seperate betweene God and vs. If there bee
no other examples that we can looke vpon,
yet let vs beware of the tribe of Ephraim,
that we abuse not Gods mercies for feare
we lose them. Because we are now out of
daunger, and there is no perill that is pre-
sent, let vs not therefore say as proud *Babi-*
lon: I sit like a Queene, and shall see no euil,
I shall be a Ladie for euer, and shall see no
losse of Children. Hee that thinketh hee
standes (saith *Paul*) let him take heede he
fall not. It is no good argument that our
state is sure, because God hath deliuered vs
out of a great many of troubles. I say, let
vs rather feare, and bee the more in
spect: Gods arme that hath bene stretched
out for our safegarde in times past, let not
now be atone in that he cannot doo as hee

Lam, 2, 25

Esay, 59, 4

Apo, 18, 7.

I, Cor. 10, 12

W. I.

vs.

A Sermon preached.

2, Reg, 17
6, 18, 9.

2, Reg, 18, 9

Esa. 37, 12,
38,

Agamem-
non.

Bibulus.

vs. **G O D** delivered the people of Iſrael out of the hands of many and greivous enemies : but yet when the people of Iſrael would be in no better amend. **G O D** could raiſe up Salmanazar, to leade them away to perpetual captivitie. Nay, we have a great many more fearefull examples then theſe. We have fearful examples before our eyes to take heed of **G O D**s iudgments, when we abuſe his graces. **G O D** defended Senacharib in the conqueſt of a great many of Countreies, in all which he eſcaped harmeles, yet when he knew not himſelf, but blaſphemed the **G O D** of Iſrael, even beſore the walles of Ieruſalem, **G O D** could finde him out at home in his owne country, & in the Temple of his Idolles, his owne ſonnes ſlew him. Agamemnon ſlew peres together in mortal and bloodie warres, could be neuer be hurt: yet after, at home in his owne houſe by his owne wife he was killed. Bibulus a Noble Roman, gatte many victozies, and ſtill eſcaped perill : yet afterward in the Cittie of Rome, when he ſhould have had the glorie of all his valiant Acts, and rode through the ſtreets in the pride of his Triumph, While falling from the houſe, ſtrooke ſo deep into his head, that it killed him preſentlie.

Julius

before the Queenes Maiestie.

Julius Caesar, in winning the full part of the world, in fifty and one set battailes, neuer receiued dangerous stroke: yet after all his dangers so happily escaped, at home in the Senate house, in the middell of hys Nobilitie, and in his Parliament robes, he receiued foure and twentie wounds, and al of them deadly. Many such examples are befoze our eyes, to make vs beware & take heed of securitie, when any danger is past: and to take heed of forgetfulness, when wee haue receiued mercie. The Lorde enrich vs with the grace of his spirite, that when we often behold from whence we haue been deliuered, wee may seeke diligentlie, and be alwaies careful how to be found thankfull.

Julius Caesar.

The second argument which I sayd the prophet vsed, to make the people thankful, was taken of Gods intent and purpose, to what ende he chose Dauid, and that he sheweth in these words: To feede his people in Iacob, & his inheritance in Israell. These words are very plaine, and containe so expressly what is the duetie of any Prince or Magistrate, that none can bee ignorant, but he that will not knowe. For this purpose they are chosen, to feede Gods people

The second argument.

The office and duety of Princes and Magistrates.

A Sermon preached
in Jacob, & his inheritance in Israel. **W**he-
ther he be Prince or Emperour, Duke,
Earle, Lorde, Councellour, Magistrate,
what so ever, for this purpose he is called,
discharge it as well as hee will: Hee must
feede Gods people in Jacob, and his inheri-
tance in Israel. **W**h if God had called them
for some other purpose, he w^{ld} gladly woulde
they haue executed it. If **GOD** had called
them to dining & carding, to swearing and
lying, to pride and vanitie, the mighty men
of our daies, howe busilie had they done
their duetie? But alas, this is not to feede
Gods people in Jacob, nor his inheritance
in Israel. This is to feede our selues, even
as the Oxe is led to the slaughter house, so
wee doe feede our soules to euerlasting con-
fusion. They that haue eares to heare, let
them heare. God hath chosen his Rulers,
To feede his people in Jacob, and his inhe-
ritance in Israel. These are the plaine, & ex-
presse words of Gods spirit: and the what
outrageous spirite is that, or what furie
rather, that creepeth thus with an unpudent
face, that the Prince hath not to do with
Jacob, and may not medle with Israel? But
these are the steppes that the man of sinne
would treade, to speake against the Lorde,
and

Mat. 11. 15

before the Queenes Maiestie.

and yet say that hee cannot erre. These are
the liuely markes of Antichrist, thus to fight
against Christ, and yet say he is his Vicar.
Such is all the Religion of Papistray, exa-
mine it if you wil, euē froth point to point,
where God sayth one thing, it sayth still
contrary, & yet cryeth with a loud voice enough,
there is no error in it. God sayth, It is the
doctrine of the deuils to forbidde mariages
and the lawfull vse of meates. The Pope
presumptuously forbiddeth: bothe, and yet
saith still that he hath the holy Ghost. Paul
the Apostle saith, If you obserue daies and
times, I am afraide that the Gospell is prea-
ched vnto you in vaine. The Pope sayth,
you shall obserue both, I can dispence with
the Apostle, and yet he sayth hee is Aposto-
licall. Saint Peter saith, Be you subiect to
the Prince as to the cheefest. The Pope
saith, the King is not hyghest, but hee is a-
boue both King and Keisar, and yet he saith
still, he is the successor of Peter. And what
shold I say more? It grieueth me to reckon
vp all the monstrous abominations. It
woulde make a Christian hart to bleede, to
see how he hath deceiued the simple. With
his paper walles & painted fires hee made
them so afraide, that they beleued whatso-

1, Tim, 4, 3

Gal. 4, 10. 11

1. Pet. 2. 13.

Apo. 22. 11

A Sermon preached
 euer hee had spoken. But he is filthy, and
 let him be filthy still. Wee will returne
 to our purpose, and learne of a Princelie
 prophet, what is a Princes duty. We must
 feede Iacob and Israel, that is, Kinges must
 bee Purce-fathers, and Queenes must bee
 Purles unto the Church of **G D D**, and to
 this end they must vse their authoritie, that
 Gods chilozen may learne vertue & know-
 ledge. For to seeke onely worldly peace and
 securitie, or to make vs live at ease here in
 this waifaring Citie, that is, rather to feede
 fleshe and blood, then to feede Iacob, rather
 to make happy this worldly felowshippe,
 then to instruct Israell. The true Israelite is
 strong against the Lord, and cometh with
 violence to claime the kingdome of heauen.
 What helpeth it in this respect to bee rich
 or honourable. If I had all the riches in the
 world, yet could I not pay the price of my
 brothers soule. Or if I had neuer so much
 rule and authoritie, I am not therefore the
 neerer to make intercession vnto **G D D**.
 They are other weapons y must piewalle
 against sathan, and it is another attire that
 will be accepted for the marriage garment.
 If wee will feede Iacob and Israell, let vs
 leade them to the house of wyledome, and
 traine

Esa, 49, 23,

Heb, 13, 14

Psa, 49, 6, 7

Ephe. 6, 13
Mat, 22, 11

before the Queenes Maiestie.

traine them vpp in the feare of God. The
Whiche shal be in the Queenes Maiesties eyes, that
she may looke to this charge: Otherwile, if
we liued neuer so peaceably vnder her, yet
when the Horde shall come to aske account
of her soe wardship, howe she hath fed her
fellooe seruaunts with the meate appoin-
ted them, then she wil be found eating and
drinking with sinners.

Luk, 11, 42
46.

10 But because we are so dull of hearing,
that a little teaching of our dutie is not suf-
ficient for vs, I wil shew out of the scrip-
tures somewhat moze plainly, if ought
may bee playner, what is the dutie of a
Prince. The prophet Esay very effectually
setteth it out in the person of our Saviour
Christ, saying: Righteousnes shall bee the
girdle of his loynes, & faithfulness the buc-
kle of his raires. It is true that the Prince
must defende the fatherlesse and wyddow,
relieve the oppressed, and haue no respect of
persons in iudgment, seeke peace vnto his
people, and gird himselfe with righteous-
nesse. But this is also his duety, and his
greatest duety, to be careful for Religion, to
maintaine his Gospell, to teach the people
knowledge, and builde his whole gouer-
naunce wyth faithfulness.

Esay, 11, 5,

King

A Sermon preached

King Salomon, who be the mightiest and the
 best thing that ever was, called himselfe
 a Preacher. And King David, to testify
 howe he acknowledged his duetie, spake o-
 penly to his people: I wil instruct thee, and
 teach thee in the way that thou shalt goe,
 and I will guide thee with mine eye. **Thys**
 generall rule, King Salomon gaue vnto o-
 ther. Be diligent to knowe the estate of thy
 flock, and take heede vnto thy hearde. For
 riches remaine not alwayes, neither the
 Crowne from generation to generation.
 Expressly shewing, that to encrease riches,
 or to set forth the glorie of a kingdome, that
 is not the greatest duetie of a Magistrate.
 Thus y^e prophet Oseas crying out against
 the people of Israell, he reckoneth vp this
 as their greatest disorder, that lying and
 swearing; and ignorance of God, was not
 punished amongst them.

And alas (deere ly beloued) if this be the
 saying of the Prophet, let vs looke vnto it.
 I dare not but speake the truth, seeing God
 hath called me hether. He hath rayled me
 vp so hie, when I was cast downe, that I
 cannot forget his benefites. If this wil not
 serue, I wil surely speake yet more plaine-
 lie, when the Lord shall open my mouth a-
 gaine.

Psal, 32, 8

Prou, 27,
23, 24.

Ose, 4, 2,

before the Queenes Maiestie.

gaine. Surely, if this be the saying of the
Prophet (as it is indeede) that lying, that
swearing, that blinde and wilful ignorance
shall be punished, let not the Princesse de-
cease herselfe, the spirite of God dooth not
possesse her heart, if she heare daily lying &
blasphemous swearing, and see the peoples
ignorance, and yet leade all unpunished.
Looke vnto these thinges better, if you wil
looke well vnto your selfe: You cannot pre-
tende ignorance, this is plaine enough, if
any thing be enough. And yet leasse you
shoulde seeke too busily to bee deceived, I
will rehearse the plaine Law of the Lord.
That this doctrine may be warranted with
the surer witnessés, GOD saith of a King
in the 17. of *Deutronomie*. When hee shall
sit vpon the throne of his kingdome, then
shall hee write him this Lawe, repeated in a
booke, by the Priestes of the Leuites. And
it shall be with him, and he shall reade ther-
in all the dayes of his life: That hee may
learne to feare the Lord his God, and keep
all the wordes of his Lawe, and these coue-
nantes for to doe them. That his hart
be not lifted vppe aboue his brethren. That
he turne not aside from these commaunde-
ments, neyther to the right hande, nor to
the

Deu. 17, 18,
19, 20. &c.

A Sermon preached
the last. But that he may prolong his daies
in his kingdome, hee and his sonnes in the
middest of Israell.

Thys Law I know not how your Ma-
iestie shall interprete, because I knowe
not your Spirit: but of this I am sure, it
made Dauid that hee would not suffer a
wicked mā in his house. It made Asa drive
away the Sodomiters out of Israell, put
downe the Idols, depose hys own mother
from her dignity. It made Iosaphat, Eze-
chias, Iosias, even in the beginning of the
raigne, to make godly and zealous reforma-
tions in Religion, and neuer consulted far-
ther with the high Priestes. Nay, it made
Salomon to put downe Abiathar, that was
the hie priest, and to place Sadoc better in
his roome. This made many godly Empe-
rours in the Christian Church, to call
generall Councels, to reforme many misor-
ders crept into the Church, to depose many
ambitious and proude Popes, and place
better in their roome. And hee that deny-
eth thys, denyeth the Sunne to shine at
noone dayes. And as this Law hath thus
wrought heeretofore: so when it lighteth
in a good Spirit, I am sure it will doe the
like hereafter. It wil moue a godly Magi-
strate

Psal, 10, 17

2. Reg. 15.

12. 13

1, Re, 22, 41

2, Reg, 8, 4

1, Reg, 19, 4,

3, Reg. 2, 3

before the Queenes Maiestie.

Strate to haue his cheefest care to maintain Religion, and to suppress the superstition.

And such is Gods righteous iudgment, that whosoever that do the contrary, I am sure his owne conscience will condemne himselfe. It is the lawe of Nature, & it maketh y^e most wickeddest Magistrate, to sigh and say in his hart, in remembrance of his sin: Sure this doing will not last alway.

God hath appointed me for some other purpose. This was the greatest fault that proude Agamemnon, could find in all y^e glorie of his kingdome,

Agamemnon.

When Gods cause goeth not vp right, it layeth the glorie of my kingdome in the dust, it turneth upside downe all my life and happinesse. Thus it happeneth with the wicked, whosoever they are: they condemne their owne doing when they seeke not to let out the glorie of God. The lawe of God hath thus commaunded it, the godly Kings of Iuda and Ierusalem, haue euermore practised it, the faithful Emperours in the primitive Church, made it their chiefest study, the Lawe of Nature hath engrauen it in the hart of man. And what godly Prince can now sleepe in security, if he haue no care vnto it: Especiallie seeing

A Sermon preached

seeing God is the God of all Magistrates, and they are his creatures. This is theyr greatest study, to shew obedience vnto him, to feede his people, & set forth his Religion.

But heere I thinke some will easily say: If this be so as you teache it, then the case is cleere, the Prince is a spirituall Magistrate, it belongeth vnto him to reforme Religion, bee is the highest Judge in the Church of God, to establish that by Lawe, which y^e Law of God hath appointed. How then that the Pope seeth not thys? Why doo not others see it, that reade and know the Scriptures? The Emperors themselves, why haue they not seene it? How grew the Pope vnto such vnbypoled authoritie? Howe the Pope shoulde come to so great authoritie, I knowe no cause but this, that it was the wyll of God, and such was the depth of his secrete iudgements. The poppe whose would make all the Princes of the earth to drinke of the cuppes of her fornications. But for the Popes seeing or not seeing of his owne abominations, I knowe not his eyesight, I cannot tell whether he dooth see them or not see them, but I thinke he seeth them. For I see in all ages, howe God hath raised vp some that haue enuoyed bitter-

Apo, 17, 2, 4

before the **Queenes Maiestie.**

bitterly against his intollerable pride. If
hee seeth it not, his eyes are very sicke, and
himselfe a verier beast then ever was Na-
buchodonozor. And the Lord be praised,
that hath hardened his proude hart, and re-
leased better knowledge vnto little ones.
Why other should not see it that reade the
Scriptures as well as we, and are as well
learned as we, I can assigne no other cause
but say wyth the Prophet : Gods iudge-
ments are like to a great depth. They are
as they are, and what they are it skyleth
nothing vnto vs. I came not hither to com-
pare with learning, who be Hebrewes, and
who be none. I am sure, if they did seeke
him in the simplicitie of their hart, and call
after him in the truelh, not in theyr owne
inventions, that then they shoulde finde
him. Nowe they seeke the lyuing springs
in vayne, because they seeke them in the
puddelles that they haue digged themsel-
ues. And they seeke for the Gospell of sal-
uation in vaine, because they followe the
doctrine that is but precepts of men. But
what if many learned see it not? Is it not
therefore truelh, that is so plaine in the
Scriptures?

Dan, 4, 30.

Mar, 11, 25.

2, Cor. 11

Psal, 36, 6

Iere, 2, 13.

Mat, 15, 9.

Let mee aske againe I beseech you, this
question.

A Sermon preached

Exo, 7, 20.

Exo. 8. 6

Exo. 8. 17.

Exo, 8, 24

Exo, 9, 23

Exo, 10. 22

Exo, 12, 26

Exo, 14, 21

Exo, 14, 28

Ioh, 1, 27

Mat, 11, 15

question. Why did not Pharao see, that Moises and Aaron were sent of God: They turned all his waters into bloode: they brought upon him frogges that covered all his Land: they plagued him with great swarmes of Lync and Flies. They feared him with thunders and lightning, and with great Tempestes: they made darknesse thicke and sensible vpon the face of the earth: They slew the first borne of all that was in the Land. Why knew not Pharao that they were sent of God? They deuiled the red Sea, and went through on dry land: What madnesse made him bent to goe so desperatly after. Why would he not be taught, tyll the Water covered him and all his hoste: Should the age that came after him, reason thus against Israell. If your God be the Lord of heauen and earth, why did not our Fathers know him: Why did not the Scribes and Pharisies knowe Christ to bee the Messias? They hearde Iohn Baptist giue him plaine testimonie: why did they not beleue him? The same Christe fulfilled all that was spoken by the Prophets: why could they not see, that hee was the Saniour of the worlde: Hee made the blinde to see, the deaffe

before the **Queens Maiestie.**

deaf to heare, the dumb to speake, the
lame to goe. He made the lame and disea-
sed whole: he raiſed vp the dead: he folde
vnto them euen they? thoughtes and cogi-
tations: Howe were they ſo dull of vn-
derſtanding, that yet they could not knowe
him: If this may be ſufficient to reprove
a trueth (why doe not other ſee it) then
the Phariſeies reaſon well againſt Chriſt
when they ſaid vnto the people: Why doe
none of the Princes and Rulers beleeue in
him.

Math, 9, 4
Iohn. 11, 34.

Iohn, 7, 48

But ſee, I beſeeche you, how great is our
madneſſe, that thus reaſon of other men,
why they ſee, or ſee not. Why haue we our
ſelues ſo great beames in our eyes, that we
cannot ſee our owne eſtate and condition?
Why doe wee not ſee the ſhortneſſe of our
life, but thus liue in the world as though
we ſhoulde liue euer? Seeing we haue a
righteous God, that will be a reuenger of
his owne cauſe, and puniſh our tranſgreſſi-
ons, why doe wee ſtill yet daily more and
more? Seeing our life is but a vapour, and
all our glorie is but as the flower in the
field: why be we ſo bewitched with loue of
ſo great vanitie? ſeeing our eſtate ſhall be
before God euerlaſting, and theſe accoun-
ted

Mat, 7, 3

Heb. 13, 14

Rom, 3, 5.
Ro, 2, 23, 4

Iam, 4, 14
Eſa, 4, 6, 7

Iohn, 5, 24

Ioh, 8, 15.

A Sermon preached

ted dayes come so fast to an ende, that wee shall be speedilie called: why be we still so carelesse, in what sorte wee shall appeare: Seeing Gods threathnings are so neere vnto vs, & the dangers that hang ouer our heads are so many. Seeing Gods indgments are so fearefull, and his wraath burning for euer: why are we so careles? And why is it true that was spoken so long agoe.

Hec vivunt homines, tanquam mors nulla sequatur:

Aut velut infernus fabula vana foret?

Why do we live, as though we should die never:
Or as hell fire, were an olde wimes table cutt.

Beleeue mee, beleeue me, this is intollerable blindnesse, seeing we be so bleare-eyed our selues, that we cannot see before vs, neither heauen nor hell, yet that we will reason against Gods truth, by any mans eye sight, whether he see or see not. If we lyst to meruaile at the dulnesse of mans eyes, we cannot wel meruaile at anything so much, as at our owne foolishnesse, that cannot see our selues. Let vs looke at the light to our owne estate, and as for other men, let vs leave them vnto the Lord. Let vs knowe most assuredlie who bee his: **They are**

before the **Queenes Maiestie.**

are not the wise and prudent of this world
that he hath chosen. There are not many
Princes and Noble men in the face of his
Church. If Princes and Magistrates
will be still rebellious, what is that to vs?
If the Pope and his hyzelings, wyl be
blinde still, yet the Scripture is the Scrip-
ture.

Ioh, 10, 14.

2, Tim, 2, 19

1, Cor, 1, 26.

The vnfaithfull Stewarde neuer ly-
ueth more riotously, then when his Lord is
euē at hande to call him to his accountes.

Luk, 16, 1,

When foolish Wyzgins are neuer so fast a
sleepe, then when the brydegrome is ready

Math, 25, 6

to enter into his wedding Chamber. The
Children of this worlde are neuer buselier

Luk. 12, 20

occupied, then the night before their soules
shall be taken from them. The sonne of

2, Thes, 2, 4

perdition shall neuer be more lostie, then
in these latter dayes when hee shall be re-

Heb, 4, 16,

nealed. But for these that are so blinde, let
them be blind stil: let vs appoche vnto the

throne of grace with faith, that the secrets
of the Lorde may be reuealed vnto vs. As

for Kings and Emperours, if they wil yet
aske, why they could not see it, but commit

themselues vnto so great slauerie. Alas
poore Creatures, how could they see in the

middest of so great darknesse? Howe could
they

C. 1.

they

A Sermon preached

Apoc, 15, 2

Apoc, 5, 2

they reade, when the Booke was fast sealed : Howe coulde they discern the voice, when they heard no sound but of tincking Cymbals : But thys was the great subtiltie and craft of Satan . He knoweth howe willingly wee be caried to woꝛldly studies, and whether wee did inclyne , thither hee thrust vs headlong . Hee knoweth what cozruption hee hath sowne in our nature, and howe vnwillingly we meddle with the thinges of God. And therefore it was an easie practise for the Pope his Minister to pull away heauenly cares from all Princes governments. They are greuous vn- to flesh and bloode, and such as Kinges loue not to meddle withall. This was one mean why Princes did not their duetie. Another was as great as this : They heard y^e Pope so magnified, that they thought him halfe a G O D . When they were once perswaded the Popes parsons should be no small dys- charge, who would not willingly submitte himselfe with all humilitie to receiue it? If we may liue all our life in ryot, and yet after through the Popes blessing rest in the peace of the Church : who wold refuse anie Popish subiection : Make men once drunke with this opinion, & they are at your com-
maun-

before the **Queenes Maieſtie.**
maundement to do what you will. **What**
ſote and barelegge they will waite at your
Gate: let your ſeete if ye will on the Em-
perors necke, he will reſuſe no billany.

Well now that God hath deliuered vs
out of that kingdome of darkneſſe, now we
know the Pope to be Antichriſt, his pray-
ers to be euill, his Pardons to be worſe
then the ſinne of witchcraft: Let vs looke
at the laſt to our owne duetie, and truſt no
more to ſuch a broken ſtaffe. If God hath
made vs Princes or Magiſtrates, let vs
ſeeke his people in Iacob, & his inheritance
in Iſrael. This is our duety, let vs hearken
vnto it. And that wee may do it the bet-
ter, let vs enquire howe it may beſt be diſ-
charged. And I beſeeche your Maieſtie to
hearken, I will ſpeake nothing according
to man, which may eaſilie bee condemned:
but that which I will ſpeake, ſhalbe out of
the mouth of the Lord. In obeying of which
ſhall conſiſt your ſafegarde, and the health
of your kingdome.

The ſafe-
garde of a
Prince, is
true obedi-
ence to god

Eſpeciallie & aboue all thinges looke vn-
to your Miniſtery. There is no commaun-
dement giuen oftner in y^e olde Teſtament,
none giuen oftner in the newe. When God
would ſpecially bleſſe the people of Iſrael,

A Sermon preached

Num, 3, 6

Exo, 25, 19

Exod, 28,
33, 34, 35,

Exo, 28, 30

Exo, 28, 36.

hee scattered the Levites among the other Tribes, that the law might be taught in all the coastes of Ieburie. When Christ wold bring into the world y^e light of the gospell, he sent forth his Apostles to preache vnto every creature. In the olde Lawe God signified by many outward tokens, howe necessarie the Priesthood was for the instruction of his people, and what priestes he required. The staves were alwaies in y^e rings of the Arke, the Lampe euer burning, to shew y^e the Priestes should alwaies declare the will of God vnto his people, and offer vp the sweete incense of continuall prayer. On the nether end of the robe of the Ephod were belles alway sounding, to teache that the Priest should be euer heard wheresoeuer he did goe, and shew himselfe a messenger of the Lord of hostes. In the brest plate he had Vrim and Thumim, two liuely presentations of Gods presence, to be witnesses vnto the Priest of his knowledge and righteousness. In the plate of golde vpon his forehead, was engrauen in great golden letters: Holines vnto the Lord, to testify his upright life and conuersation. God forbade any straunger to enter in among them, except we were circumcized in hart,
And

before the **Queenes** MaIestie.

And of the Chyldren of Aaron, if any had faulted in his Ministry, hee woulde by no repentance be receiued again to the Priest hood. This was the care that God had then of his Priesthood, that hee might keepe in holines all the chyliden of Israel.

Thys is the care that wee must haue of our Ministry, if we will haue the Gospel of Christ to growe. This care was greatest vnto the godly Rulers and Princes of Israel, to the ende they might keepe the Sanctuarie undefiled. This care must be greatest in those that bee Christian Magistrates, if they loue Gods glory, & increase of his Gospell. Thus dyd King Salomon in the beginning of his raighe, when hee put downe Abiathar, & made Sadoc hie Priest. Thus dyd Iosaphat, when hee reformed Religion, he sent forth Deuitis vnto the coasts of Israel. Thus dyd Ezechias at y entrance of his Kingdome, when this was his first care, howe the Leuites might bee prouided for. For of all other Moses, who had receiued the commaundement of God himselfe, as appeareth, dyd especially see what was the necessitie of the Minister. In the 13. of Deutronomy, a litle before his death, thus hee maketh his prayer. Let thy Urim and

C.3.

Thumim

1.Reg,2,22

2.Chro,18
78.

2.Reg.18.1.

2.Cron.29

4,5,6,7,&c

Deu, 33,
8. 9. 10, 11

A Sermon preached

That thou be with thy holie one whom thou
diddest proue in *Masah*, and diddest cause
him to serue at the waters of *Meribath*, who
saide vnto his Father and to his Mother: I
haue not seene them, neither knoweth hee
his brethren, nor yet his owne children, but
they obserued thy worde, and kept thy co-
uenant. They shall teach Iacob thy iudges-
ments, and Israell thy lawe. They shall put
incense before thy face, & burnt offerings
vpon thine aultar. Blesse O Lord this sub-
stance, and accept the worke of his handes.
Smite through the loines of them that ryse
vp against him, and of them that hate him,
that they rise not vp againe

Marke I beseech you, both his great care,
how the Levites might prosper, & his no-
table describing of them, what manner of
men they shalbe. First, he praieth that true
knowledge and understanding bee neuer
remoued from them: That theyr affection
towards Gods Sanctuarie may bee such,
that neyther Father nor Mother, Wyle,
nor Children, doe keepe them backe from
obedience to the Lawe and Couenant.
If that our Ministers were such as Moses
prayed for, then no doubt God would
blesse them according to their request, and
con-

before the **Queenes Maiestie.**

confounde their aduersaries that rise vpp
against them. And heere also marke his
great zeale for their prosperitie. He was
the patientest manne, and had the myldest
nature of all the people of Israel: yet could
he not suppress his good and great affecti-
on, but brake out into these wordes: Smite
through the loynes of them that rise vp a-
gainst him, and of them that hate him, that
they rise not vppe againe. **O** Lord, if Mo-
ses hadde liued in our daies, and seene this
adulterous generation, that so spoileth the
Leuites, howe woulde his zeale haue been
inflamed against them? Hee woulde haue
cryed out, as good Nehemias cryed: Plague
them, O Lord, that defile the Priesthoode.
And good were it for these sinnefull men,
that **GOD** would send his plagues vppon
them, whyle yet they haue time to repent.
Howe wee want a Moses to pray for their
punishment, for they sleepe in their sinnes,
and **God** (I feare) hath reserued them to a
greater punishment: The Lord graunt
vs grace to remember the latter ende, and
nowe looke while it is yet time, to the good
order of the Ministerie.

The **God** promised to establishe his mer-
cies with his Church, he promised thus, as
the

Neh. 6, 14
cap. 13, 29
30.

A Sermon preached

Iere, 3, 15

the greatest token of his loue: I wyll giue you Pastours according to my heart, that shall feede you with knowledge and vnderstanding. When he would haue them haue sure hope that he was their God, and they were his people, he said he wold giue them Levites, that should teach his people the dyfference betweene the holye and the pꝛophane, betweene the vncleane and the cleane: hee promised them this as a perpetual couenant: The lips of the Priest shall keepe knowledge, and they shall seeke the lawe from his mouth: for he is the messenger of the Lord of hostes. And this was the charge that God gaue straightlie vnto the Priesthoode: That they should tel his people of theyr sinnes, and the house of Iacob their offences. A miserable common wealth must it needes bee, and farre separated from God and his mercies, that hath blinde leaders, who cannot leade themselves. Who so feareth the Lord, wyll surely looke vnto it, that he maintayne no such offences within his Kingdome, nor nourish any such sores in the bodie of his Country.

Mala, 2, 7

Isay, 58, 1,

1, Pet, 5, 12

If a man be once called to the Ministry let him attende vpon his flocke, and feede them

before the Queenes Maiestie.

them as hys duetie byndeth him, with the
foode of life, or let them be remoued. Christ
sayde: *Pasce, pasce, pasce, Feede, feede, feede,*
Thys charge hee hath giuen, even as wee
loue him, so to see it erecuted. Say what
wee will say, and the more wee see it, the
more impudently wee shall lye, if wee say
we loue him, while we keepe not his com-
maundements. Would to God we were
wise to vnderstand it. Christ sayde, They
are the salt of the earth, and what shall bee
down with them, if they can season nothing?
Christ sayde, They are the light of the
worlde, and what heape of miseries shall
they bring with them, if they themselues be
darke? Christ said, They be the watchmen,
and what case shall the Cittie be in, if they
do nothing but sleepe, & delight in sleeping?
Who seeth not these incurable sicknesses,
that can see any thing? They are the Pa-
stors, and howe hungry must the flocke bee
when they haue no foode to giue them?
They are the Teachers, and how great is
theyr ignorance, where they themselues
know nothing? They are the Euangelists
or Messengers of glad tydings, how little
hope haue they, and what better sayth,
whose Messengers can not tell what the

Iohn, 21, 16.
17, 18.

Math, 5, 13

Lord

A Sermon preached.

Lozde saith?

The Lord enlarge within your Maestie the bowelles of mercie, that you may once haue pittie vpon your poore Subiects. This cogitation made Paule say to Timothie, a painefull Father vnto a carefull Childe: I charge thee before GOD, and before the Lorde Iesus Christ, that shall iudge the quicke and deade at his appearaunce, and in his kingdome: preach the worde, bee instant in season, and out of season, reprocue, rebuke, exhort. &c.

1, Tim, 1, 2

1, Re, 13, 33

2. Cro, 15, 2

Esay, 5, 2,

Esay, 56, 10

Of all miseries wherewith the Church is greued, none is greater then this, that her Ministers be ignorant, and can say nothing. What coulde Ieroboam doe more then this, to strengthen all hys Idolatrie, then to make him Priestes of the lowest of the people? What coulde haue made Asa (beeing otherwise Religious) so soone to haue turned away from the seruice of God, sauing onelie hee suffered his people to bee without a Priest, which could teach them the word of God? What plague did God threaten greater against a rebellious people, then that he would take from the their true Prophets? When were the peoples sinnes so rype to procure vengeance, as when

before the **Queenes Maiestie.**

When their **Preachers** were **dum dogs**, and could not **barks**: And what I beseeche you is our condition the better? What bee many **Ministers** of our time and Country, other then **dum Dogs**: Surely, as **Ahiiah** said of the people of **Israell**, so wee may say of our **Ministers**: Have wee not made **us Priests** like the people of our Countrie: Whosoever commeth to consecrate with a young **Bullock**, & **seven Rams**, the same may be a **Priest** for them that are no **Gods**. And so surely, if wee serued **Baal**, a great number of our **Priests** at this day were tollerable: but if we serue the **Lord**, what doe they with that function they cannot skilbe of: Let them returne againe to their olde occupation. And yet this is but one euill, and if it were reformed, yet much still were amisse.

1. Cro, 13, 9.

If I would declare vnto your Maiestie all the great abuses that are in your Ministry, I would leade you along in the spirit as God did the **Prophet Ezechiel**, & after many intollerable euilles, yet I shall still say vnto you: behold, you shall see mo abominations then these: I would first leade you to your **Benefices**, and behold some are defyled with **Impropriations**; some with

Eze, 8, 3, 4.
5, &c.

Seque-

A Sermon preached

Sequestrations, some loden with Pensions, some robbed of their commodities: and yet beholde more abominations then these. Looke after this vpon your Patrons, & too, some are selling their Benefices, some farming them, some keepe them for their children, some giue them to Boyes, some to Seruingmen, & very fewe seeke after learned Pastors: and yet you shall see more abominations then these. Looke vpon your Spinitery, and there are some of one Occupation, some of another: some shake Bucklers, some Kuffians, some Hambers and Hunters, some Dicers and Carders, some blinde guides and cannot see, some dumme Dogs, and will not barke: and yet a thousand more iniquities, haue now covered the Priesthoope. And yet you in the meane while that all these whoresomes are committed, you at whose handes God wyl require it, you sit still, and are chereles, and let them doo as they list. It toucheth not belike your common wealth, and therefore you are so wel contented to let all alone. The Lord increase the gifts of his holy spirite in you that from fayth to fayth, you may growe continually, til that you be zealous as good King Dauid, to worke his wyl. If you know

before the Queenes Maiestie.

know not howe to refozme this, or haue so little counsell (as mans heart is blinded) that you can deuise no way: aske counsell at the mouth of the Lord, and his holy wpll shall be revealed vnto you.

To refozme euill Patrones, your Ma-
iestie must strengthen your Lawes, that
they may rule as well hie as lowe. As
Esdras sayde once, so may I say nowe: The Esdras. 9. 1
hands of the Princes and Rulers are cheefe
in this trespasse. If you will haue it amen-
ded, you must prouide so that the highest
may be afraid to offende. To keepe backe
the ignozant from the Ministry, whom
G D hath not called to such a function,
take away your aucthoritie from the By-
shops: let them not thus at theyr pleasure,
make Ministers in theyr Closette, whom
soeuer it pleaseeth them. To stop the incon-
ueniencies that growe in the Ministry by
other, who say they are learned and can
preach, and yet do not, that are as I sayde
dum Dogs, and will not barke, brydle at
the least their greedy appetites, put out of
their mouthes these poysoned bones, that
they so greedily gnawe vpon. Take way
Dispensations, Pluralities, Totquots, Non-
residences, and such other sinnes. Pull
downe

A Sermon preached:

doe tunc the Courte of Faculties, the Mother
and Nurce of all such abominations. I tell
you this before **G D D**, that quickeneth all
things, and before our Lord Jesus Christ,
that shall iudge the quick and the deade, in
his appearaunce, and in his kingdome, a-
mend these horrible abuses, and the Lords
is on your right hande, you shall not bee re-
mooued for euer. Let these things alone,
and God is a righteous God, hee wyl one
day call you to your reckoning. The God
of all glozy open your eyes to see his highe
kingdome, and enflame your hart to desire
it.

The thyrde thing that I sayde in this
place was to bee noted, was of Dauid him-
selfe, how faithfully he executed that wher
vnto he was called. The Prophet sayth:
Hee fedde them in the sinceritie of his hart,
and guyded them wyth the discretion of
his handes. An excellent vertue, and meete
for King Dauid, that was a man according
to the hart of God. He knew that obedience
was better then Sacrifice, and that Gods
people were neuer better ruled, then whē
they Princes brought into captiuitie their
own vnderstanding, and in simplicitie of
hart were obedient onely to the wisdom of
God.

before the Queenes Maiestie.

God. He had too good experience of his owne wisdom, & had tryed it often, how it made him to rebell : therfore to please God effectually, he walked in his simplicitie. & that our Christian Princes had so great measure of Gods holy Spirit, howe manie and greuous burthens shoulde then bee taken from vs, that now Christian eyes & eares can hardly beholde and heare. How manie sins shoulde be extinct and buried, that nowe vaine pollicie dooth maintaine and strengthen. The time is past, and I wyll say no more.

The God of all mercie, and father of all consolation, inspyre our harts wyth wysedome, that wee may walke befoze God in our owne simplicitie. That what his holie word hath spoken, we may humbly heare, and reason not against it, because of our common wealth. Then shall we ende these short and euill dayes with gladnesse. And when Christe shall appeare in glorie and Maiestie to iudge the quicke and dead, wee shall stande on the right hande in the number of his Chelte, and heare that last and happiest sentence, that neuer shall be called backe againe : Come yee blessed of my Father, and possesse the kingdome which

is

A Sermon preached
is prepared for you from the beginning of
the worlde. The which time, the Lorde
bring hastily vppon vs, euen for his sonnes
sake, Iesus Christ our Sauour : to whom
with the holy Ghost, three persons and
one God, be all honoz and glo-
rie, bothe now and
euer. Amen.

(:)

FINIS.



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